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No. LXXIII.

Philological View of some very Ancient Words in several Languages. By the Rev. NICHOLAS COLLIN, D. D. Rector of the Swedish Churches in Pennsylvania.

Read, June
1, 1798.

A WISH to explore the obscure scenes of remote ages, arises from good and energetic principles in our nature. Strangers upon earth, and passing with all mankind on that rapid stream, which has carried away all former generations, and shall sweep off all the succeeding till the end of time, we must make many pensive inquiries on the opening and close of this mysterious drama ; on the characters and fortunes of the multitudes that have acted their parts, and of those who shall finish the remainder ; on their destinies under future modes of life in other regions of the vast universe ! The Creator has confined our view of his designs within narrow limits ; but this desire of the mind to pry far beyond the ken of mortal eyes, and this sympathy embracing the whole human race, are clear indications from him, that our intellectual powers shall obtain a wide and blissful sphere of exertion, and that we ought to be satisfied with the fruits of their faithful essays in this world. Numerous and exact observations on the complicated system of human nature are effectual means of its improvements, and afford virtuous enjoyments in this dawn of our existence.

The languages of nations are fabrics raised from rudiments to various forms and magnitudes, far less by accidents, than by application of thought and speech to the various and growing circumstances of human societies. The co-operation of these faculties is a species of common sense : we often hear children ask, *what is this, how is it called ?* Many illiterate but intelligent persons in all countries are remarkable for such questions : in rude nations
many

many examples occur of giving significant names to new objects, and in difficult cases, after mature deliberation.* To trace the early rudiments of languages is therefore important in several respects:—Words made for new objects, prove the previous want of them.—If their etymology can be ascertained, it shows the relation of these objects with other previous things.—The similarity and diversity of primitive terms points out the early distinctions of tribes; and guards against the historical errors, so common, of tracing whole nations from the same stock, by whatever similarity of languages, without discriminating what results from the mingling of different flocks.—Among the great part of mankind, that has neither writings, nor other monuments, a contemplation of their languages, will yet discover many things otherwise inscrutable.—Nations that have authentic ancient records, and other monuments, will yet derive knowledge of greater antiquity from a critical study of their language, because their ancestors spoke on many things before they could write history, compose fables, or form any significant and lasting specimens of arts. Though languages change from various causes, and sometimes from whim, yet mankind in general do not make sudden and great alterations: old words will for a long period retain their essential features; and when dismissed from general use, remain for ages in local districts, or among the simple classes of society: when finally lost, they often leave kindred words

* G. H. Loskiel relates in his history of the Evangelical Moravian Mission among the Indians in North America, that sometimes a large assembly consults on the most proper name for some new interesting object: thus, f. c. they named *brosun* by a word that means a medium between black and white; they called shoe buckles *metallic bands*. 1st part, 2d art.

The people of Kamtschatka called bread *the Russian root*, because it was unknown to them before the arrival of that people, and they make use of a root, called Saranna, in lieu of it. They also called the Russian clergyman *Bog-bog*, because he often repeated *Bog*, the Russian name for God. See Steller's Travels.

words behind, that convey at least a part of their signification.

The mixture of mankind has from very early times been so extensive and diversified by migrations, conquests, and friendly incorporations, that languages have very general affinities in various degrees. The kindred words of many ancient families are dispersed over distant countries, and not seldom disguised by the tones and inflections of an idiom very different from their own. Therefore we cannot investigate the antiquities of any nation within the limits of its own language; nor can the antiquities of mankind be studied without a considerable knowledge of many languages. A true philologist is not misled by general complexions of languages, as oriental, and occidental, maternal and filial, ancient and modern, savage and civilized, &c. to draw false lines of separation; nor does he extend their cognations beyond evident marks, satisfied with what is known, and leaving the rest to future discoveries.

Languages of all kinds are mines of human antiquities, with different but not yet ascertained values:—Those of illiterate modern nations merit great attention, not only for their own qualities and mutual affinities, but also for the cognation they may have with ancient and modern civilized nations: Some scalping heroes of America may be kinsmen of Alexander, Cæsar, and the proudest conquerors of Europe; as they probably are of Tamerlan and Ogus Chan; several languages of North America are more allied with the Asiatic and European than is generally known:—The classical languages are edifices, whose ground-works were laid in a wilderness, on materials brought from diverse quarries of barbarous tongues; the roots of many classic words may therefore grow in Tartary and Æthiopia; many etymons and coæval words may be found in the ancient European languages, and even in their modern descendants. The classics therefore do not merit the excessive

five praise for antiquity, so generally bestowed on them (especially on the Hebrew) but they are very valuable for their ample writings, by which their affinities with each other, and with many other languages can be known: the Greek, as both copious and ancient, is of particular importance.*—The written reliques of the Celtic, Mosso-Gothic, Teutonic, Scytho-Scandian, Anglo-Saxon are sufficiently esteemed; yet as they are all within 1600 years, and the greater part much later; and as the whole is not copious; we must not believe that they embrace all the essential words of the British, Irish, Gallic, Belgian, Cimbric, and Scandinavian languages; but that many others are contained in the printed books and living languages of Sweden, Norway and Denmark, Germany and some Swiss Cantons, Holland and the Netherlands, parts of Ireland and of Scotland, Wales, Bretagne in France, Cantabria in Spain.†—The Russian, Polish and Bohemian,

* I consider them here not as vehicles of historical and scientific erudition. Homer lived about 900 years before our æra; Herodotus, Thucydides, Plato, Aristoteles, Xenophon within the 5th and 6th centuries before it.

† The Scandinavian, Cimbric, and Islandic historical fragments, called *Sagor*, and the heroic songs, *Skaldequæden*, are generally deemed later than the 8th century, though some might have been composed much earlier. In Sweden the epitaphs on the *Runesstenar* are generally estimated posterior to the fourth century: 1173 of these inscribed stones are represented in a work styled *Bautil*, published by the order of the Swedish government in 1750. The Ulphilian Gospels are commonly referred to the fourth century; but some learned philologists deem them later by 400 years. The oldest Anglo-Saxon specimens are the laws of Æthelbert, king of Kent, made between 561 and 616: the next are those of Ina, king of the West Saxons, from 712 to 727. The remains of the Swedish, Danish, and Norwegian laws are more recent; but older than those of the other northern nations. There is great reason to believe that a part of Sweden had written laws about the year 600, from the adoption of several thereof in the main body of the present general code formed seven hundred years afterwards which is mentioned in the preface to it. The ample specimens of Scandinavian and Islandic writings came in the 13th century: the celebrated northern historian Sturleson, born in Iceland, wrote then. The oldest Irish manuscripts cannot be traced beyond the 10th century: the
British

Bohemian, which are the principal branches of the Slavonian, are near relatives: they have a greater affinity with the Celtic, and still more with the Teutonic classes, than has been supposed: they are ancient, and of great local extent.*—The Hungarian differs enough from the Slavonic, not to be classed with them: it agrees less with the Finnic and Lapponic than is believed, and more with the Teutonic, particularly Swedish, than has yet been observed: it has various and old Asiatic relations, with other mixtures; and is in the whole very interesting.†—The languages of the Finnic class are very ancient, and spread over a vast though not populous country: their relations with the Slavonic, Teutonic, Celtic, Oriental, Tartaric, &c. are various; and what proper stock they may have, is not ascertained.‡—Those European languages which
are

British perhaps attain the 6th: a few scraps of the *Bards* may nevertheless be much older. Want of dates is a great loss in all these northern monuments.

* The authors of the *Linguarum totius orbis vocabularia comparativa*, which began by order of the late Russian empress, assert that the Russian language is spoken throughout this vast empire, with few exceptions. I. W. Pohl author of a good Bohemian grammar in German, published 1783, and dedicated to the late emperor Joseph, says in the preface of it "The Bohemian language, which is improved to greatest perfection and purity in Bohemia, prevails not only there, and in the countries incorporated with it, Silesia and Moravia, but extends also through Hungary, Poland, Slavonia, Croatia, Dalmatia, Servia, Bosnia, Bulgaria, Moldavia, Ukraine, Moscow, and little Tartary, Naxos, unto Armenia and Persia." Strabo mentions *Roxolani*, which was no doubt a part of the future Russian nation. The Bohemians were respectable enemies of the Roman empire already in the time of Augustus: See Vell. Paterculus, lib. ii. c. 8.—The Russian Bible translated from the Greek is reputed by some near 800 years old. Of the Polish a few specimens are found in the history of Kadlubec, written in the tenth century, and fabulous.

† The Hungarians come from more than three sources, as is generally supposed.

‡ The greater portion of their materials are probably contained in that of Swedish Finland; a country nearly equal to England and Wales, with a million of people. This language is also best known by the translation of the bible, the Swedish laws and other books: both this and the Lapponic have been illustrated by learned Swedes, among whom are bishop S. Juslenius and Mr. Örling, respective authors of a Finnic and Lapponic Dictionary.

are commonly considered as entirely derived from others, will be found on closer inspection to possess words that are not found in these, and also roots of corresponding words in them.—Thus the whole of the English cannot be accounted for from the Anglo-Saxon, Danish, Norman, French and British: the French, Italian, Spanish and Portuguese have relations beyond the wide circle of Latin, Teutonic, and Gothic, Greek, Hebrew, Celtic, and Arabian.—Provincial words and modes of speech are important, whether they be reliques of an original people, or kindred of a different language.—The jargon of the populace affords many interesting hints.—The collective stores of ancient and modern European languages have an extensive proportion common with many, particularly in Asia: among these the Persian affinities are best known: those of the Chinese (particularly with the Scandinavians) have been hitherto best shown by the late Prof. *Rudbeck*, a Swede—this language, which has records beyond our æra, is very important.—A belief that the whole European stock is Asiatic does, however, exceed our present knowledge.

I. *Art. On the Early State of Mankind.*

Some objects have such constant relation to human life, that a frequent mention of them was indispensable in the

3 R

earliest

Explication of the lingual marks—E. English—S. Swedish—D. Danish—G. German—H. Holland—Is. Islandic—AS. Anglo-Saxon—Go. Gothic (meaning ancient Scandinavian) MG. Moeso-Gothic—R. Russian—P. Polish—B. Bohemian—F. French—It. Italian—Sp. Spanish—Po. Portuguese—W. Welch—C. Cornish—A. Armoric—Ca. Cantabrian—Ir. Irish—F. Finnic—La. Lapponic—Hu. Hungarian—T. Turkish—Pe. Persian—CM. Calmuck—Mungalian—Ma. Mansuri-Tartars—Ch. Chinese—Ja. Japanese—Mal. Malaian—H.-Ch. common to the Hebrew and Chaldaic—Gr. Greek—L. Latin—†obsolete.

earliest society, and that they accordingly had coæval names. In tracing these names through the labyrinths of languages we approach the sacred groves that envelop the nurseries of mankind; let us proceed unswayed by any prejudices, guided by the principles of true philology, animated with eager curiosity, yet checked by reverential awe! If we cannot lift the veil that hides the cradles of our species, we may discover some of their infant thoughts and lisping accents!

Several eminent authors have laboured to prove that the synonyma in different languages for each of those respective objects (as fire, water, hand, foot, &c.) are so numerous and similar, as to evidence one common origin. Some have done this in the view of corroborating the Mosaic history of creation: others with a design to establish a philosophical system of amazing extent and variety on simple principles of uniformity. Among the latter M. Court de Gibelin is the most celebrated, who in his *Monde primitif analysé and comparé avec le monde moderne* endeavours to trace a natural history of human language, by showing that it was originally a natural exertion of the reason and organs given to man by the Creator, and became in the process of time a variety of dialects which yet preserve most of their parental features.* Other philosophers have been led by reflecting on the extreme rudeness of some ancient and modern tribes to assert, that mankind originally

* This ample work is very valuable by the great collection of words from many languages, and by the lights thrown on several important parts of human history. His candour is also praise-worthy in the very attempt of proving affinities between quite dissimilar words. At the same time a critical perusal will be a salutary antidote against this and similar systems. It is also useful to remark, that his favourite idea *tout est un dans l'univers* is one of those equivocal, which in minds as his arose from or led to the belief of one Supreme God, but in others, weak or corrupt, have fostered the simple yet many-headed monster of materialism, so prevailing in our times, and so near akin to atheism.

ly wanted articulate speech, and that languages are totally artificial works like all other improvements. Among these stands conspicuous Lord *Monboddo*, in his work on *the rise and progress of language*.*

A waste of ingenious labour is a matter of serious regret, as it retards the progress of truth, causes great trouble both to those who plant errors, and to those who tear them up, and confirms the illiterate in their contempt of science by the faults and dissensions of its votaries; it is therefore necessary to clear all important inquiries from whatever opinions that bias the judgment, whether philosophical or religious: In respectful sympathy for these, which many individuals have interwoven with some very salutary truths and noble feelings of the heart, I beg leave to remark that the confusion of tongues, which is an article of their creed, gives full permission to seek new origins; and that mankind would now have been much better, and consequently more happy, if theologians in general had enforced plainer texts: such as *Our Father: God is not to be mocked; for whatsoever a man soweth that shall he also reap: God created man to be immortal*. Admiring true philosophy, of which theology is in reality the principal branch, I observe that a patient collection of many and widely scattered facts must precede general theories; that we should not presume to appreciate the designs of God by our favourite opinions, but humbly seek, and for what we can find to adore.

To place the first theory on the most favourable ground, let us admit every degree of plausible etymology, and also allow several words for some of those objects, as two

3 R 2

for

* His genius and classical erudition claim esteem from those who cannot approve either of his wide premises nor his too confined view of languages. His specimens of savage life are very interesting, though not warranting the inference that men have passed several ages with a few simple cries; but those who with acrimony have exploded this ought to weigh the incredible things among so called highly civilized nations: the giddy round of ridiculous and pernicious fashions: wars for gain, religion, liberty, &c. &c.

for the paired bodily organs on account of right and left, five for the fingers, various for fire and water because of different qualities, a number for the sun and moon as objects of admiration, &c. and we shall still have a long list of totally different and unaccountable words. We cannot derive the change from an alteration, in the organs of speech beyond facts: nor will that apply to languages of congenial pronunciation. To charge it on the levity of mankind and other causes further than their usual operation, is to make arguments from mere possibility. The numerous affinities of copious languages will conceal this original diversity to those who do not compare them with critical accuracy, because they arose in a great measure from a mixture of different materials: thus the Greek has a dozen words for *seeing*, and as many for other things by which it is kindred to many; but how could all those have been formed in one society? The Irish abounds in synonyms above any European language, and they are generally members of large families that have spread through Europe and many parts of the world: it is particularly valuable for the preservation of many radical substantives.

A selection of specimens, and reference to sources of more information is all that my limits permit.* A short series of cardinal numbers not exceeding ten being a part
of

* The latin numbers are omitted as readily occurring, and so like the Greek, —except, 1, 4, 5. The Teutonic branches resemble the A. S. with few exceptions: the M. G. 4 is *fidvor* and *fidur*, 6 *saibs*, 7 *fibun*, 10 *taibun*—Celtic variations are: C. *padzar* 4, *huib* 6: Ir. *dis* 2, *koraid* and *kuingir* a pair—The R. and P. vary thus: R. *odin* 1, *sem* 7: P. *piec*, 5, *dzieci* 9.—The Perf. Turk. and Mal. are taken from the travels of *Herbert*. Prof. *Thunb.* Mal. differs from him only thus: *ampat* 4, *tuja* 7: the rest is immaterial. The Del. and Mahak. are in the Swedish Indian catechism: the Chip. and Naud. are given by *Carver*: the Chinese is from *Dubalde*, as the most authentic. The Cantabrian is in *Lhuys* Archæol; but taken from *Bonav. Vulcanius*. The Choroeich is by *Stralenberg*.

of early language, is an important witness in this cause; especially the five first. It is also the least capable of original diversity, because it would have been absurd to call any by more than one name. Gibelin does accordingly place great weight on some numeral coincidences in all the parts of the globe.

H.-Ch.	G.	As.	W.	Ir.
1 אֶחָד T	один	an	ŷn	aon
2 שְׁנַיִם :	два	tva	doy	do
3 שְׁלוּשׁ T	три	threo	tri	teora
4 אַרְבַּע :	четыре	feover	peduar	kethra
5 חֲמִשָּׁה T	пять	fif	pymp	kúig
6 שֵׁשׁ :	шесть	six	xuex	feishear
7 שִׁבְעָה T	семь	feofon	faith	sheaxd
8 שְׁמֹנֶה :	восемь	eahta	úyth	oxt
9 תֵּשַׁע :	девять	nigen	nau	nyi
10 עֶשְׂרִי TT	десять	theo	dêg	deix.

B.	H.	F.	Pe.	T.
1 gedan,	egy,	yxi,	yeck,	beer,
2 dwa,	kettó,	kaxi,	dew,	ekee,
3 tri,	három,	kolme,	fe,	ewch,
4 ctyry,	negy,	neljæ,	char,	dewrt,
5 pet,	öt,	wiide,	panch,	beash,
6 ffeft,	hat,	kuude,	shefh,	altee,
7 fedum,	hét,	feitzemæ,	haft,	yedté,
8 ofm,	nyoltz,	kæhdexæ,	hafht,	fekez,
9 dewet,	kilentz,	yhdexæ,	no,	dockoz,
10 defet,	tiz,	kymmene,	dah,	one.

Mal.	Delawares.	Chippewas.	Mahakuafs.
1 fatu, dua, tiga, enpat,	ciútte, niffa, náha, nævo,	pafhik, ninch, niffou, neau,	onfkát, tiggene, áche, vájéne.
5 lyma, nam, touflon, delappan, fambalan, fapola,	pareenach, ciuttas, niffas, haas, paéſchun, thæræn,	naran, ningoutwafflou, ninchowafflou, niffowafflou, fhongafflou, mittaufflou,	wíſck, jajáck, tzadack, tickerom, waderom, wálha.
Naudoweffies.		Cantabrian.	
1 wonchaw, noompaw, yawmonee, toboh, fawbuttee,	6 ſhawco, shawcopee, ſhahindohin, nebochunganong, 10 wegochunganong,	1 bat bi iru láu 5 boft	ſey, ſhaſpi, ſhorci, vedracy, amar, 10

- Ch. We perceive in theſe no agreements but what may be explained from the mingling of tribes. The Hebrew has only the *ſcheſſ* related to the 6 in the Gr. L. Slavonian, Celtic, and Teutonic, with all which it has ſo many other affinities: its *aeſhad* does very little reſemble the 1 in the Finnish, with which it has alſo conſiderable affinity, even in conſtruction. This and the Hungarian are more related than appears from their numerals. The wide range of the *duo* would have been more remarkable if always attended by the *one* and *three*.
- Water has numerous, and many quite different words. Modern Europeans are theſe:—E. and H. *water*—S. *vatt*—D. *van*—G. *wafſer*—F. *væti*—R. P. B. *woda*—It. Sp. Po. relatives
- 1 y,
eul,
fan,
ſſee,
ou,
lou,
tſc,
pa,
kieou,
che,
Korock
of Kam-
ſchatka,
1 innen;
2 niach,
3 nioch,
4 nyzacha,
5 milchin,
6 innen-
milchin,

7 niach- tives of *aqua*—W. *dûr*, *duvr*—C. *dour*—A. *dour*
 milchin, —Ir. *uisge*—Hu. *víz*—Fr. *eau*—Is. *aa*—Lap.
 8 niach- *kietze*—Ca. *vra*. Modern Asiatic are:—*fu*, *sui*,
 milchin, *schui*, &c. among the Turks and several Tar-
 9 chonatschihi,* tar nations, to which the Chinese *chue* may
 10 minegil- be related—Ma. *muke*—C. M. *usu*—Ia. *mis*—
 ki. Pe. *aab*—Mal. *aïjer*:—in diverse large northern districts
 several distinct families with respective dialects; *útbia*:
 utb: *u*: *yth*—*loo*—*kinsi*: *schin*: *tzyn*—*gadar*—*mimib*—*ubl*:
 cu: *kubl*—*woe*. Modern African are:—*moibe* an extensive
 Arabian with several variations—among the negroes, *nub*
 —*itchi*—*insuo*—with the Hottentots *kamma*, and others.
 Modern American:—in the north, *bij*—*bib*—*'mbi*—*'nbey*
 —*nippe*—*nibi*—*noepe*—*noop*—*umpe*: *empye*—*oneegha*—*och*—
 neca—*hobnekab*—*caneege*—*chabaïian*—*orenpeoc*—*sandoo*—
 stea: *tsandoosseek*—*awoo*: *awwa*: *auweau*: *auwen*—*okab*
 : *ookka*: *okaw*—*ommab*—*ammab*: *ama*—*meneb*—*werwa*—
 ejau:—in the south, *atle*—*all*—*atte*—*ael*—*ro*—*ko*—*ba*—
 ig—*unuy*—*doolab*—*touna*: *tona*.

Obsolete European words are:—As. *ea*—Ir. *an*—*ean*—
 C. *guaf*—*goyf*—Ir. *dovar*—*eask*—*cafkong*—*gil*—*byal*—*fual*
 —*beathra*—*bir*—*bior*—*oixe*—*lo*—*lua*. Some of these are
 not referable to any of the modern; others are not to Eu-
 ropean, but Asiatic and American.

The

* See *Voyages en Guinée*, &c. par Paul Erdman Ifert, translated from the German, printed at Paris 1793. The author gives a small collection of words in three languages, which, though within a circle of 20 Danish (about 130 English) miles, differ not less than the French and German. They call fire *la-egia*—*dio*: eye, *hinmé*—*vannua*—*onoku*: head, *itbu*—*otri*—*ota*: arm, *nind:b*—*ofu*: fish, *lob*—*agunnialla*: teeth, *bgennedy*—*uiffe*—*adu*: belly, *muflu*—*vafnu*—*dommé*.

See Thunbergs travels 2d vol. In a small sample are this word, numbers till 10, &c. They have a pretty sufficient language that varies in dialects, and has curious claps or smacks, dental, palatine, and guttural. See also Kolbe, and Sparrman.

The Greek *ἕως*, may be a relative of *dûr* ; or more probably a compound. The Hebrew *עֵשׂ*—*עֵשׂ* are cognate with *עֵשׂ*—and similar Chald. and Arabic, from which several modern spring.

Names of fire are equally distinct :—modern European, E. *fire*—G. *feur*—H. *vuur*—S. *eld* : D. *ild*—R. *ogn*, *ogon*—P. *ogièn*—B. *ohen*—Fr. *feu*—It. *fuoco*—Sp. *fuego*—Po. *fogo*—W. C. A. *tân*—Ir. *teine*—Ca. *sua*—Hu. *tiiz*—Fi. *tuli*—La. *tolle* :—modern Asiatic Turk. and Perf. *atefch*—Ma. *tua*—Ch. *choa:lo*—C. M. *gall*—Ia. *fi*, *finoko*—Mal. *api*—several Tartar tribes, *od*—*ot*—*oot*—*oth*—*ott*—various nations and tribes—*datt*—*ari*—*schapko*—*may*—*muiga*—*milbyt*—*koth*—*till*—*saan*—*siggau*—*zzab* :—American : in the north—*tænda*—*tinda*—*tenderw*—*tinterwey*—*scute* : *scutau*—*squittab*—*kotaweb*—*cheera*—*cheela*—*flauw* : *flauuh*—*bucktouw*—*paatha*—*toatca*—*toutkab*—*loak*—*loorwak*—*luwock*—*cheestab*—*ogeefta*—*otschifta*—*uthfysla*—*ocbeeleb*—*utchar*—*rau*—*oua*—*yfb* : in the south ; *ouattou*—*ouapoto*—*tata*—*quetal*—*cûthal*.

European obsoletes are ; W. *yvel*—As. *æled*—S. and Is. *fyr*. Ir. *ydb*—*aodk*—*daig*—*doigh*—*boit*—*buite*—*breo*—*ur*—*drag*—*breo*. Some of these are distinct from all the preceding.

The Hebrew *עֵשׂ* ; Gr. *πῦρ* ; and L. *ignis*, are kindred with some of the mentioned.

I shall presently show that some of the obsoletes for water and fire which are not referable to any of the modern, have yet extensive kindred families, when they with others come under some interesting views ; in mean time I remark how narrow the classic and modern European limits are for the search of primitive words ; and that many of these might have been lost. The mentioned classic words were the only current ones in the respective languages : the relatives of *water* (real or apparent) engross local three-fourths of modern Europe, and a part of Asia ; yet
how

how numerous are the words in all these languages relative to water and fire! and how many have no radicals yet known in any part of the world! without insisting that such implying necessary origins from fire and water, the number of those which were of primitive use, as *rain*, a *spring*, &c. is so great as to confirm the great improbability of all languages having a common source. Whoever has leisure and ability to compare the numerous words for other things, as for the principal members of the body, &c. will be the more convinced of this truth.

We can discover among a great part of mankind very scanty and rude commencements of language, marks of a very simple state, yet stamped by the rational faculty: a glimpse of this animates these laborious inquiries, which would otherwise be fatiguing dreams.

The first number seems not to have had an original abstract sense, but to have denoted *something*, and been applied to all the objects which had yet no specific name. It is accordingly still used in many languages as an article:—in all the Teutonic, as: E. *a man*—G. *ein man*—S. *en man*—in the French, Spanish, Italian, and Portuguese, as Fr. *un homme*—Po. *huma porta* a gate—in the Finnic, as *yxi waimo*, a woman. It has also a plural in several languages, of a similar meaning, as E. *ones*—S. *enar*, those, such—Fr. *les uns*, some.

Several names of the second number imply *addition* and *much*, as appears from their near affinity with the terms for those: Go. *ta*, too—G. *zuviel* and H. *te veel*, too much.

Several names of the third relate to words expressive of greatness and strength:— שׂרָא a military chief— טרַס and *ter* were used to express the extraordinary, both simply and in compounds. Some of the others are also analogous with terms for augmenting: as the Hebrew 4 with רַבָּה to increase; and its 5 and 10 with Arabic words for thickness and consociation.

The cognation of the first numeral names with those of the fingers is in several cases discoverable ; and came from the primitive mode of counting ; which is also preserved in several phrases that remain both in ancient writings, and in modern languages :—*παρατάζω* is to reckon on the fingers, to count, to consider—*per digitos computare* is the Latin—Herodotus has in his *Thalia* *ἐπὶ δακτύλων, ἐμβαλλεσθαι*.—Perfect knowledge of a thing is expressed in having it at the fingers end—Fr. *savoir sur le bout du doigt* : P. *na palcach wiedziek* ; and stupid persons must sometimes hear, *if you cannot count by the fingers, get help from the toes.**

Most nations have the ten cardinal numbers different, and then advance by adding the first and the rest in succession till 20, as L. *undecim*, 11 ; but some have begun the compounding from five, or six, &c. as appears from some of the given specimens. This proves that mankind endeavoured to form significant words in the early state of language, and its progress bears evident marks of the same method. Analyzing languages on a large and extensive scale we perceive that the isolated words bear no proportion to the kindred, and also that the greater part of these are derived ; we can trace many families from totally different roots, see the manner of their early growth, and how they gradually entwined with numerous important objects of human life. I shall therefore present some ancient and interesting words in their family connections :—*Light* has these relatives : fire, sun, moon, stars ; day, the dawn, and evening-glow ; the sky, lightning, and lucid meteors ; eyes, and the human face, seeing ; visible, clear, bright ; principal light colours ; beauty of completion, especially fair and ruddy ; mental qualities : intellectual, as, contemplating, thinking, believing, guessing, and

* See Lhuyds remarks on the Cantabrian numbers.

Some modern tribes have made little progress in arithmetic in comparison with other arts, as fishing, hunting, &c. Few among the Kamtchadees can count to 100 ; the greater part reckon first on the fingers, then on the toes ; and exclaim whither now !

and moral, particularly candour; celebrity; felicity in various forms, serenity, joy, gaiety, comfort; gold, silver, and precious stones; trees, flowers, and plants of analogous qualities, &c:—Ir. *solas* light, *soilear*, clear, *soillfighim* to shine; *suil*, eye, *silleadh*, aspect; *solasam* to comfort, please; *sual*, celebrated—W. *sylby-ar*, to see clearly; C. *sell*, look, fight—A. *sellas*, aspect—L. and S. *sol*, D. *foel*; R. *solnze*, P. *flonce*, B. *slunce*, the sun—G. *selig*, H. *zalog*, S. *salig*, blessed: in modern sense, especially the souls in heaven: the German signifies also a defunct of illustrious memory—A. S. *seolfer*, +S. and D. *fölf*; G. *silber*, S. *silver*, H. *zilver*, silver—Gr. *σελας*, light, splendor, *σελας* to shine; *σελην*, the moon—R. *zélen*, P. *zielén*, the green colour—F. *filmæ*, eye:—Gr. *αυγή*, light, splendor+eye, break of day; *αυγία* to shine; *αγία* to wonder, envy, *αγίος*, wonderful, elegant, *αγίων* the sun:—A. S. *aegh*, M. G. *augo*, G. *auge*, H. *oog*, S. *öga*, eye; Is. *eige* to contemplate:—Ir. *grian*, *grioth*, the sun; *grianstad* the solstice, *grionach* funny; *griosaidh*, embers, +*gris* fire—S. *gry*, to dawn, *gryning*, dawning—G. *grün*, H. *groen*, S. *grön*, green—W. A. *gurés*, Ca. *goria*, heat; P *gorç*, R. *goriu*, B. *horim*, to burn—G. *gæbren*, to ferment:—Ir. *teine*, fire, *tinlighe*, fiery; *teinteach* lightning—A. S. *tinan*, S. *tænda*, M. S. *tandian*, A. S. *tendan*, Is. *tendra*+E. *tind*, to kindle—A. S. *twinkle*, F. *etinceler*, S. *tindra*, to twinkle—E. *tinself*, gay trapping—F. *teint*, a tinge; Gr. *τινω*, L. *tingo*, to tinge—S. *tunder*, tinder—Ch. *tien*, Ia. *ten* heaven—Ch. *tan* red:—Ir. *dearg*, red, crimson; *deargam*, to make red, blush, kindle+*dearc* an eye; *dearcam* to see—W. *dryx*, a face, mirror, *edryx* to see—Gr. *διδω*, *διδωμαι*, to see; *διδωμαι* aspect; *δις* vision—Ir. *drag* fire, anger; *draigeighean*, a chafing dish; *dragbod*, fire tail, (name of the lesser bear star; *draig*, a dragon; +*dreach*, a figure, image:—P. *biali*, R. *béluji*, white: P. *palam*, B. *palim*, to burn; R. *palenie* burning—AS. *báel*, *baelfyr*, a funeral pile; S. *bál* the pile

on which the bodies of great malefactors are burnt after execution—A. *paelon* a-frying pan; Fr. *poêle*, Po. *palio*, a stove—L. *palam*, in open light—*palleo*, *pallidus*, &c. relative of *pale*, signifying faint white—Gr. $\alpha\tau\alpha\lambda\lambda\alpha\varsigma$ and $\mu\alpha\lambda\lambda\alpha\varsigma$, originally, afterwards poetically, sun and moon—The Estlandians, Carelians, and Affani (an Asiatic tribe) call heat *pallaw*, *palava*, *pala*—The Chickkafas, and Choktahs in North America call the summer *tóme pale*: the former call warm, hot *palle*:—I. +*breo*, fire, flame; *breogham* to bake—S. *brenna*, G. *brennen*, to burn—AS. *beorhte*, light; *beorn* a prince—MG. *bairbt*+S. *biart*, bright—AS. *bredan*, S. *brāda*, to broil—W. *brydio* to heat—Gr. $\pi\rho\acute{\iota}\theta\omega$ to burn—W. *bore*, A. *beure*, the dawn—S. *bry* to molest, irritate—‡*ber*, *beer*, eye:—Ir. *daigh*, *doigh* fire, hope, trust, opinion, conjecture+*daighead* to burn—S. *dag*, G. *tag*, H. *daag*, *day*; S. *dagas*, to dawn—W. *teg*, S. *dägelig*, handsome:—Ma. *tua*, fire; *tuara* fight—P. *twarz*, B. *twár*, face; P. *twarz*, S. *tværs*, to ones face—W. *tunni* to shine—AS. *tungel* a planet, *tungla*, stars; *tungol-cræft* astronomy, magical astrology—S. *tungle*, the moon: yet a current word in several provinces—Ch. *toung* the east—F. *tunne*, to know; *tunnus thæti* a miracle:—C. *miraz*, to see; *miras* look, aspect: Ia. *miru* to look, gaze—L. *miror*, to admire, gaze—F. *miroir* a mirror—W. *mirain*, splendid; E. *mirth*, pleasure, gaiety—AS. *mærlic* illustrious; *mærrnessa*, ensigns—S. *mærka*, S. *mercken*, F. *remarquer*, to remark, observe:—Ch. *sun*, a luminous object, respectable—Ma. *schun*, MG. *sunno*, AS. and Isl. *sunna*, the sun; S. *funnan* the south; C. M. *suun*, F. *suvi*, summer—S. *fyn* fight, *fynas* to appear—Ir. *sona*, prosperous, blessed:—Ir. *meanann*, very clear—L. *mane*, break of day; *manifestus*, clear; *monile* a jewel—AS. *mane*, *mona*, S. *mâne*, D. *maane*, H. *maan*, G. *mond*, Pe. *maue*, moon—S. *mena*,
G.

‡: The words thus marked are taken from the *Vocabularia Comparativa* above mentioned.

G. *meinen*, H. *meenen*, to think, mean—AS. *menas*, jewels—Fr. Ch. *mien*, countenance—*meon* the sun among some of the North Americans :—AS. *steorra*, M. G. *stairn*, H. *sterre*, G. *stern*, S. *stierna*, D. *stierne* ; l'e *starb*, *stier*, a star—W. *yslyried* to observe ; Is. *stara*, S. *stira*, to stare—G. *stirn* the forehead—Gr. *στῆρα* stars—AS. *torth* splendid, illustrious ; *torthest-tunglu*, the sun (brightest planet)—Thor the celebrated northern God, whose name is preserved in many things : S. *tors-mānad*, January ; AS. *thors-daeg*, S. *torsdag*, G. *donners*—H. *donder-dag*, thursday ; S. *tor-āk*, thunder, (the rattling coach of thor)—L. *torris* a fire brand, *torreo*, to burn, parch : S. *terr* dry, *torka* to dry—Fi. *pæireæ*, L. *bairwe*, day—Gr. *φωιδάω* to purify and brighten ; *φωιδει*, splendid : poetically the sun ; also an astrological prophet :—Ir. + *kaish* an eye ; *keasam* to singe—S. + *gasam*, curious ; *gissa*, to guess ; E. *gaze* to look eagerly—Gr. *καυρος*, heat—Fi. *kaeli*, the month of June :—*kafwonsa* face, *katzomaan* to behold—H. Ch. *חַסַּד* summer ; *חַסַּד* *chasab*, to see, with relatives for sight, window, lightning, and *חַסַּד* oracle, or divine vision—in North America kindred words have a wide range :—*keesque*, *bkeesque*, eye ; *kissiqua*, *keeshkoo*, day ; *kiesuck*, *kishek*, heaven ; *kischis*, *kischessu*, *kesbuse*, *keshow*, *kesus*, *kesis*, for sun and moon ; the last for both among the *Pottawatameb*—In a part of Northern Asia summer is called *keza*, *kistet*, *kischtin*, and a star *kiesi*, *kischbeka* :—*אור* light, *אש* fire, flame, jewel : *urim* and *tummim*, the precious stones on the breast-plate of the Hebrew highpriest ; the last word has puzzled the philologers much, because they translated it *perfection* from a wrong derivation, it being referable to the mentioned *tome*, and the Cornish *tomder* heat : the extensive family of the *ur* both in the east and west is known, as *uro*, *aurum*, &c. I only remark that the Finnic *auringo*, the sun, is similar, as the French *jour*, day :—W. *golae*, C. *golou*, A. *goulou*, light ; W. *golug*, eye—+S. *glou* to eye ; *glöd* fiery coals ;

glowan to glow—AS. G. *gold*, S. *guld*, *gull*, gold—S. *gul*, G. *gelb*, yellow—Ir. *geal*, white; *gealac* the moon—S. *glad*, glad, *glädias* to rejoice:—H. *szem* eye, relative of seeming—: *Si* eye—Is. *sia*, S. *se*, G. *sehen*, to see, &c. in all the Teutonic : S. *ansigte*, G. *angeficht*, the face :—H. *nap*, sun, day—*napue* to burn, scald, in the language of *Greenland* :—R. *glas*, eye, *glaju* to polish, brighten—W. A. Ir. *glas* green, Ir. *glasbhán* (*green white*) pale; *glasanack* the dawn—AS. *glaes*, S. *glas*, G. *glás*, H. *glaz*, *glafs* :—Ia. *fi*, the sun—H. *fenni* splendor; *fenyöfa*, pine tree,*—S. +*fon*, fire—AS. *findan*, S. *finna*, to fine—It. F. S. *fin*, G. *fein*, F. *fine* fine, F. *fineffe*, cunning :—F. *walkeus*, light, *walkia*, white, fire—E+*welkin*, the sky :—B. *mesyc*, P. *miesiac*, R. *mésiafch*, the moon—Ir. *maiseach*, bright, fair, brave; *maiseachd*, pleasantness, elegance; *maifighim* to adorn—AS. *leoht*, *lybt*, M. S. *liuhats*, Is. G. H. *licht*, S. *lius*, D. *lys*, Ir. +*leos*, light : S. +*lhoa*, to shine : AS. *lige*, *lias*, G. *lobe*, S. *lâga*, flame : Ch. *lo* fire—L. *lux*, light, with many proper and Greek relatives—W. *lbeyver*, *leuyrx*, light; *lbhyad*, eye—W. *lbhyad*, *lboer*, C. *lûr*, A. *laor*, the moon—R. *lizie*, G. *anlitz*, S. *anlete*, face ;—all these may have one stock, at most they are reducible from two :—L. *fax*, W. *fagal*, G. *fackel*, S. *facla*, a torch : L. *facies*, the face ; Ir. *feacam* to behold, *feachain* a view, *feuckadoir* a wizard : S. *fager*, beautiful :—Gr. *αἰψάω*, to see : W. *trem*, *drem*, fight : G. *traum*, H. *droom*, S. *dröm*, a dream—AS. *dream* melody, joy : E. *trim*, neat, pretty ; (provincial) *trimpot*, the same—S. *ätră*, desire.

Sound is another source of very ample derivation, both by its general property, and many variations : of names for wind, storm, breeze, &c. cataracts, roar of billows, purling of brooks, &c. thunder in diverse modes ; for quadrupeds,

* The Latin *pinus* has probably this origin : its German name *tanne*, Swedish *fur*, *fär*, E. *fir*, relate to fire, light ; before the use of candles, torches were made from it, and are yet in frequent use among the northern country people.

quadrupeds, birds, snakes, insects expressive of their peculiar notes: for hearing and ear, tongue, voice, speaking, calling, naming; particular modulations of the voice, as hallooing, whispering, whistling, singing, cries of joy and sorrow, anger, fear, courage: terms for audible, notorious, good and bad fame, &c. In cultivated society, former general words are applied to music, eloquence, poetry, reading, teaching; the feelings of the heart are told in congenial words, that well distinguish the tender *sigh* from the *groan*; the sublime and affecting voices of inanimate nature, and the melodies of birds, are marked in proper terms:—E. *peal*, a loud sound, as of thunder, *bells*: Ir. *bella* to clash loudly—G. *bellen* to bark—: *pel*, *pael*, *pal*, among thirteen Asiatic tribes ear: Ca. and La. kindred, (Chilese call ears *pilum*)—F. *appeller*, to call; *epeller* to spell: to speak: AS. *spellian* to relate, teach; *spel*, fable, history, doctrine; *spellunge*, colloquy; *spel-bok*, book of homilies; *spelboda*, speaker, ambassador—S. *spel*, G. *spiel*, H. *speel*, any kind of music, also play, game, all with several correlates—E. *spell*, charm, originally incantation:—H. Ch. *ḫp kól*, voice, any noise, as thunder—Fi. *kieli*, CM. : *kelle*, *kill*, *keli*, tongue—T. *kulak* ear: Fi. *kuulla* to hear, *kuulkat*, hear ye—Gr. *καλέω*, S. *kalla*, to call, name—S. *gala* to crow, is an ancient word of a very large family: L. *gallus*, a cock; AS. *galluc* a hen; *gale* a nightingale, called in G. *nachtegall*, and in S. H. nearly so; C. M. *galo* goose; *gorgol* a wild cock: Is. *gale* to sing, hollow; G. *gall*, a loud cry; S. *güll*, clear and loud—AS. *galan*, to incant; *galdere*, inchanter, *galdor-cræft*, forcery by incantation; Is. *galldur* means the same art, to which many other northern words relate as Ir. *gallraghad*, divination:—AS. *blowan* to bawl, *blowung* lowing, any vociferation; *blyd* tumult; *blyst* hearing; *blyse* fame, *blysan* to celebrate: AS. *blud*, S. *liud*, G. *laut* loud; S. *lysna* to listen—W. *klÿst* ear, W. *klÿued*, C. *klouaz*, A. *klÿvet*, Ir. *klunim*, *kluisim*, to hear—W. *klodvaur*, Ir. *cluitech*, L. *inclÿtus*,

inclytus, famous—Gr. κλέος, to hear, attend, obey; κλέτος, audible, celebrated :—αὐδή, voice, discourse, message; αὐδάα, to cause a sound, speak : αὐδῆσις, loud, celebrated—Lat. *audio* to sound, hear, attend, obey :—Is. *quedia* to speak; S. *quaedu* to sing :—Gr. ἤχῃ sound, ἠχέω to resound : ἀκοή, ear, hearing, report, oration; ἀκέω, to hear, understand, be named—P. B. R. *ucho* ear—in most European languages *echo* resonance :—Gr. βράχῃ, to sound : S. *braka* to crash; *braeka* to bleat; *spraka* to snap as some firewood—AS. *spraekan*, G. *sprechen*, H. *spreeken* to speak : S. *sprāka* to chat; G. *sprache*, H. *spraak*, S. *språk* language :—Ir. *buireadb*, to bell, roar, bray—MS. *waard*, H. *woord*, AS. *word*, G. *wort*, S. *ord* a word :—E. *toll* to sound a bell—S. *+tulla* to sing : AS. *tellan*, to tell : S. *förtælia* to relate, *tälja* to number—T. and 15 Tartar tribes : *till*, *tell*, *dil* tongue : S. *tal*, *speech*, *oration*, *tala* to speak :—H. *barangozas*, a sound : *barang* a bell : Go. *bark* a noise, *baren*, to hollow : S. *harugla* a species of very loud owl—AS. *hearpe*, G. *harfe*, Fr. *harpe*, H. *harp*, S. Po. Sp. *harpa*, a harp—Fr. *barangue*, oration : Caraib. *arianga* to speak—L. *orare* to speak, L. *auris*, G. *obr*, H. *oor*, Fr. *oreille*, S. *öra*, Is. *eira*, AS. *eare*, ear—*organ*, *orchedter*, &c. are relatives; and probably Orpheus the celebrated *Thracian* who charmed Tartarus itself by the plaintive strains for his Eurydice.—

These facts with many more throw a light on the rudiments of early languages and manners :—as the terms for speaking were congenial with the general pronunciation, they indicate a mixture of different tribes : as φράττω, ἔταω, λαλέω, in the Greek; *tal* and *språk* in the Swedish : the different qualities of the sounds express congenial mental dispositions, as lively and dull, strong and weak, polite and coarse; the rudeness of a tribe must have been the grosser, as it called its own speech, and the noises of groveling or fierce beasts by one name. In the progress of language the primæval terms for speech are accordingly either so polished as to be almost changed, or appropriated to natu-
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ral sounds and to the voices of animals:—Thus W. *lolia* a relative of *λαλία* means *prating*, S. *prat*, which are nevertheless of the respectable *φραττα*, and *φραδη*, knowledge, prudence.

Some forms in nature are very prominent, and also common to numerous objects; many of which have from this cause obtained similar names, however different in other respects. Among these the *convex* in various modes make an ample class: the heavenly vault; swelling hills and mountains; bending valleys; bays of the sea, coves of lakes and rivers, meanders of brooks; the heads of many trees, shrubs and plants, more or less globular, oval, conical, and the arches of their branches; fruits in general, among which elegant rounds are so prevalent, from the lofty cocoa-nut to the stately pine apple, and its humble rival the beautiful and delicious strawberry; several parts of animal bodies, as the head, breast, belly, rounds of the arms, thighs, and legs, balls of the hands, feet, and eyes, knuckles, elbows, and knees. The following few examples are terms that imply convex, and take in parts of the human body:—W. *pél*, C. *pellen*, A. *bul*, AS. *pil*, H. *bol*, G. *ball*, S. *bäll*, F. *balle*, *boule*, Po. *bola*, L. P. *pila*, a ball—AS. Go. *bolla* a round cup, bowl—H. *bol*, S. G. *bulle*, a round loaf of bread—G. *polster*, AS. S. *bolster*, a bolster—G. *beule*, S. *bälde* a boil—*bull*a a packet; hence letters, mandates, &c. as the *Pope's bull*—AS. *bolt* a house; *bolde* a village: H. G. S. *boll-verck*, bulwark (all from circular fortification, and also hilly situation—H. *bol*+E. *poll*, the head: this remains in *poll-tax*, *pollard-trees*, &c.—W. *bol*, Ir. *bolg*, S. *bälg*, G. *balg*, belly—AS. *bilig*, *bellows*: many Teutonic relatives for vessels of convex shape:—Ir. *bor*, swelling, *borr* a bunch, knob—AS. G. H. S. *berg*, mountain, hill—AS. *berien*, G. H. *beer*, S. *bær*, berries—AS. *beorg*, G. S. *borg*, a fortified place: from which is M.G. *baurgs* and E. *borough*, a town—Ca. *burrua*, the

head : *peruque*, wig, a general European word :—L. *collis*, S. *kulle*, a hill—S. P. *kula*, G. *kugel*, H. *kogel*, a ball—Ir. + *coll*, the head :—S. *kupa*, a *hilloc*—AS. *kope*, G. *kupfe*, H. *kop*, S. *kopf*, Ir. *kupa*, Fr. *coupe*, Po. *copa*, Gr. *κύπελα*, a round cup—*cupola*, convex roof : relatives in arts, &c.—Gr. *κέφα*; G. *kopf*, H. *kop*, the head :—Gr. *λίσσις*, a hill, the neck, &c.—R. *golova*, P. *glova*, B. *blava*, the head :—Ir. *bask*, round, *basccharnte*, globular—T. *basb*, the head :—S. G. *brink*, W. *bryn*, a hill—W. *bron*, breast; S. *bringa*, breast of animals, but in partial use for human : Ir. *broin*, belly; *bru*, womb :—AS. *breost*, G. *brust*, S. *bröst*, H. *borst*, breast—to *burst* implies swelling—*arm-borst*, a species of bow, very formidable, often mentioned in ancient northern history :—AS. *eægæpl*, G. *augapfel*, H. *oogæppel*, the eye ball : *aval*, *apel*, &c. being an old word for many kinds of round fruits, and relative of L. *avellana* hazel nut :—AS. *bugen*, G. *beugen*, S. *böja*, to bend—AS. *bog*, arch, bough of a tree—W. *bûa*, Ir. *boya*, S. *bäge*, H. *boog*, G. *bogen*, a bow for shooting—H. *bogt*, a gulf—S. *bog*, G. *bug*, the bow of a vessel, shoulder of animals—H. *buik*, G. *bauch*, S. *buk*, belly—AS. *earm-eln-boga*, G. *ellbogen*, H. *elleboog*, S. *armboge*, elbow—The Teutonic abounds in relatives, simple and compound :—R. *gnu* to bend; AS. *bnigan* to nod—AS. *kneou*, Is. *hnie*, H. G. *knie*, S. *knæ*, Gr. *γόνυ*, L. *genu*, knee :—Gr. *καμπτω*, to bend—W. C. Ir. *cam* crooked—Ir. *camog* a bay : W. *cum* a valley—W. *cam*, A. *camet*, Ir. *keim*, a step; *keimnyin*, to walk—AS. *cuman*, MG. *quiman*, S. *komma*, G. *kommen*, to come—It. *gamba*, F. *jambe*, leg : It. *camino*, Po. *caminbo*, F. *chemin*, way, road; It. *caminare*, to walk—AS. *hamm*, fold of the knee : G. *hamme*, F. *jambon*, a ham, gammon :—W. *guyro*, to bend : L. *gyrus*, a circle—Sp. *jarrete* the ham, F. *jarret*, fold of the knee—Hu. *jarni*, to walk, *jaras*, going—C. *garr*, leg; *garas* to walk—E. *garter* is related.

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The extent of derivation in the human body appears further in these examples :—names of *blood* and *red* are evident correlates in the H. Ch. עָר, עֵרָא—Hu. *vér, véres*—Ir. *cru, cruán : flán, flann* : *—Compound words for some parts ; F. *cou de pied*, (neck of the foot) the wrist : *gras*, and, *pommeau de la jambe*, calf of the leg—The Greeks called it γαστροκνημία, (belly of the leg, before they adopted σῖννα : The Poles and Russians call it *ikra*, which also signifies the eggs in fish, and a soft substance in general. The Greeks, Romans, and British called the toes fingers of the feet, as the French, Russians, Poles still do.

It is also a remarkable fact in the history of languages, that general names were applied to parts or species, when a better distinction became necessary, from a wish both to preserve old words, and to lessen the number of new. As different portions of the people did not always adopt the improvement at once, and afterwards might apply the first name to different parts and objects ; and as in the mingling of tribes and languages names were sometimes by mistake applied to similar things, or adjoining parts ; (f. e. that of thigh to leg) the process of distinction cannot be traced without prolix inquiries in many cases ; I shall therefore select a few clear specimens :—H. Ch. רֵגֶל denotes generally the leg, but sometimes the whole limb above the foot to the body, though the thigh with hip and loin had a separate name : רֵגֶל : רֵגֶל hand represents not seldom the whole arm, as in the odd expression, *arms of his hands* (Gen. xlix. 24.)—Gr. χεῖρ, hand, is by ancient authors used for the whole arm : σκέλος, leg, frequently includes the foot—L. *pes*, foot, denotes the whole forequarter of an ox in Virgil's Georg. V. 55 :—W. *ysguidb, C. fjudb, A. fkoas*, shoulder : Ca. *escuas*, hand—Ca. *besoa*, arm : Ir. *+ bor*, hand : W. *bŷs, A. bes, bis, C. bez*, finger—W. *koes*,
3 T 2 loin,

* The Delawares in N. America call blood *moocum*, red *machkue, machkteu* morning and evening red, *machcumen*, to dye red.

l in, hanch : Ir. *cos*, leg, foot—Ir. *laírghe*, thigh, leg ; *lorga*, foot, *lorg*, a footstep—C. *fer*, leg : Ir. *feren* thigh—W. *braix*, A. *bréx*, C. *breh*, arm : Ir. + *brak*, arm, hand :—The Poles and Russians have no peculiar name for the hand, for the respective *ręka*, *ruka*, signify also the arm ; nor do they well distinguish this from the shoulder, P. *ramie*, R. *pletſcho*, meaning both :—The Germans name both the thigh and leg *ſchenckel*, though the latter is also called *bein* : G. *ſhinka*, H. *ſhink*, S. *ſkinka*, a gammon : AS. *ſconc*, S. *ſkank*, leg ; (the modern is only vulgar for the human, but more common for that of animals, as E. *ſhank*—S. + *ſkunk*, a fold, *ſkunka* to limp.

It is very probable that ſome tribes had at firſt only one name for the whole limb that comprehends the loin, thigh, knee, leg, and foot, which they conſidered as a *bow*, and named it accordingly. The whole arm was viewed and called in a ſimilar manner by ſome, as appears from names of the parts, implying curvature—thus *ελαν* means elbow, arm, and part below it : W. A. *elin*, C. *gelen*, I. *ulin*, elbow : T. *æl*, with Tartar-varieties, hand : all akin to *el* in the mentioned *elbows*. Perhaps a common name ſerved for both the upper and lower branches among ſome—*αγκυλον*, which is of a large curve-family ſignified the bend of both arm and knee—AS. *earmſcancan* meant the lower parts of the arms—Some words of the ſame root ſignify both walking, &c. and actions of the arms, as, Ir. *gabham* to go paſs, take, receive, beat : *gabbal*, travelling, + *gabbail*, *ſpoil*, booty—*gabbal* a fork : *gabbal fhir* the groin (fork of the thighs) related to numerous Teutonic and Celtic words, as S. *gaffel*, G. *gabel* a fork for eating, ſtirring the fire, &c.)—W. *gavael*, *kymmeryd* to apprehend :—P. *bieze*, to run, MS. *byſa* to run to and fro ; S. + *böſta* to ſtir buſily : E. *buſy* and *buſineſs* imply exertion, and ſpeed.

I leave this article with a trembling glimpe on the manners of primæval men ! reflecting on the rudeneſs of ſavages

savages that still occupy one-third of the globe, on the follies, vices, and crimes in modern civilization, the foibles of the best among us, I anxiously inquire, does a considerable portion of the human species prefer falsehood to truth, malice to goodness, and misery to happiness! or is there a divine ray in the human mind, that gradually dissipates the twilight and fogs of morning, and a heavenly seed in the heart, that in its growth suppresses by degrees the weeds and thorns of vice! and changes the wild wastes both of the earth and of human society into a delightful garden! my soul confides in the progressive improvement, and final perfection, of all that sprung from the *source of good*, and it abhors the doctrines of original depravity and revolving changes of good and evil! *if the infancy of our species was ignorant and freaky*, let us hope that *the foolish and wicked boys of our times will be succeeded by men*.

Some of the names common to the limbs of men and beasts show the near approach of savage to mere animal life: ancient and modern languages have such, for example, those of our arms and their anteriors—H. Ch. ἄρμη ; arm is often used in this manner (as Num. vi. 19, 20. Deut. xviii. 3—ἐπ' αὐχένων occurs likewise in ancient Greek for the shoulder of quadrupeds—our Teutonic arm is akin to the Latin *armus*, that signified the same. The fangs and clutches both of bipeds and four-footed are in Greek, Hebrew, and other languages called hands, and not only figuratively; because many etymons, and many obsolete names of hand still used for those animal organs, make a primæval identity very probable, as:—S. *tasse*, G. *tatze*, a paw—S. *taga*, to take; Gr. ταξω, to apprehend: L. *tagax*, rapacious—H. *taag*, F. *tache*, a task—H. *taak*, a branch: S. *tagg*, a pricket—F. *griffe*, G. *greiff*, claw of large prey-birds—S. *gripa*, D. *gribe*, G. *greifen*, AS. *gripan*, to apprehend, gripe—Ir. *griov*, hand, claw, foot—S. *grip*, a large falcon: Gr. γρύψ, L. *gryphus*, G. *greiff*, the gryfin:—

fin :—E. *fang* clutch, is a relative of *finger*, which belongs to all the Teutonic, and of many others, as AS. *fangan*, S. *fǣnga*, to catch, captivate—Ir. *fang*, a raven; S. *fǣng*, a species of owl :—A. *palv*, the palin, appears related to paw; and W. *lbáu* to claw, which is with variation in the whole Teutonic. Plundering and fighting being the chief business of the hand in a savage state, it well deserved the same name with the clutches of lions and vultures; and this character is recorded in many derivative words and phrases :—C. M. *gara*, hand : C. *gurey*, S. *giöra*, to act, do—S. *gierning*, action, signifies in the law assault : E. + *gare* to wound—D. *kaard*, a sword :—Pe. *daft*, hand—S. *antafta*, G. *betaften*, to attack : E. *put to the test* is related :—C. *dorn*, hand, is the root of the tournaments so famous in ancient chivalry :—Ma. *gala*, hand—gallant a general term for courage :—Ir. + *frag*, hand—S. *frægd*, bravery, active talents :—AS. *ellen*, power, fortitude; *ellen-rof*, mighty, illustrious; *ellen-læka*, a boxer.

Nevertheless I cannot find any word that implies praise of absolute murder; and the ferocious Scythian languages have some that reprobate it when committed by treachery or in cold blood. Among these is the AS. *nithing*, with its relatives : its meaning is well preserved in the 12th chapter of the Swedish criminal code, which defines and punishes *nidings værk*, a general term for several base kinds of assault and murder, to wit, secret; insidious; on persons incapable of defence, as minors; those who are asleep, swimming or bathing, &c.* Some words of barbarous origin come to signify true heroism in a civilized society : thus the Swedish *kämpe*, figures as a hero in modern military poems, though he is a brother of the British *kampiur*, a boxer, and of all the European *champions* : the
Swedish

* *Nid-stang*, and *riding the stang*, which in some parts of Scotland is an infamous chastisement of men who beat their wives, are mentioned by John Callander, Esq. in his comment on two ancient Scottish poems : *the gaberlunzie man*, &c.

Swedish *berama*, to appoint, order, is used only in solemn public acts, as *væl beramað Riksdag*, well ordered diet; yet it springs from *ram*, fang of a bear or lion, and is a relative of *rama* to catch, clutch, and of the Polish *ramie*, arm.

Art. II. On the Early Condition of the Earth, Animals, and Vegetables.

Many ancient words contain important records on these objects: I shall sketch a few, and first such as will clear up the problem, whether the water has formerly covered a greater part of the earth? for this purpose we must examine the names of land which are derived from water, and also the names of water, which imply a former greater depth or extent. Mountains, hills, woods, plains, and habitations, as villages, manors, &c. were frequently named from adjacent parts of the sea, lakes, and rivers; has the water retired from many of these, and how far? extensive low lands may still retain the names of morasses? Wide tracts which are but a few feet under water may signify pristine depth? creeks, ponds, and brooks may tell that they have been bays, lakes, rivers. These inquiries demand a comparison of modern, obsolete, and local words of water, and of its various collections in the languages of several countries: considerable light is also attainable from the appellations of aquatic animals, and vegetables; and from the proper names of lakes, rivers, islands, &c. many of which denote water.

That part of Europe which continues a miry waste, would if cultivated support millions, while millions have been destroyed for conquests in icy wildernesses, in the burning climes of the East and West Indies, and for a little more elbow room on the Rhine, whose pure stream
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has been for centuries tainted with human blood ! but perhaps many of these morasses have been deep and wide haunts of sea monsters ! within a few years how many bogs that swallowed the unwary traveller, and poisoned the adjacent villages, have been changed into flowery meads ! the human heart will also be cleansed ! if sinks of corruption are necessary, they will be few and narrow ! the following large mire-families are near relatives of great waters :—Is. *mær*, AS. *mere*, *moor*, S. *moras*, *myra*, G. *morast*, H. *mæras*, F. *marais*, a moor—W. A. *môr*, Ir. *muir*, AS. *mere*, R. B. *more*, P. *morze*, G. *meer*, Fi. *meri*, L. *mare*, the sea. The root of all is very ancient, perhaps prior to the Gr. *μύρω* to flow, and the lake *mæris* of Egypt. Pliny mentions *morimarus* as a part of the northern sea, obscurely known, but no doubt so named from freezing (Fi. *marras*, winter ; P. *marznę*, to congeal :—S. *moſſar*, mosses—Gr. *μαῖατις*, the Mæotic lake, that communicates with the Black sea—Hu. *motſar*, a morass : R. *mojos*, *motſchu*, P. *moſzę* to dip, moisten :—*Fens*, extensive in some parts of ancient England, and remaining in part : the word, though Gothic, is not understood in a great part of Sweden ; but many places there have kindred names—*Funen*, one of the Danish islands—*Sinus Venedicus* in ancient geography—L. *fons*, a spring :—Fi. *ſuo*, a moor, or moss : S. *ſump*, G. *ſumpf*, a pool—AS. *ſeo*, the sea : H. *zee*, G. *ſee*, S. *ſjö*, sea, lake : la. *ſuiſſi*, a seaman. The same words mean both lakes and moors in several languages, which indicates that their difference was not striking ; as Gr. *λίμνη* ; W. *lhyynn*+*grelyn* ; S. *trælk* ; Fi. *jærſvi*. In Lapland and Finland are bodies of shallow water above an hundred miles in length, with numerous islands, some places of depth, and stored with fish. The fens and meers of England were formerly similar : Camden describes the *Wittel's mere* lake in Huntingdonshire as six miles in length, and three in breadth, clear, deep, and full of fish.* As the shores
of

* Britannia Antiqua. p. 500.

of these waters grow by the gradual accumulation of mud, they may finally shrink into a narrow compass, still retaining the original name, though it comes to signify what they really are; but this must not prevent our exploring the etymon: thus the large hollows in the woods of Sweden called *lågor*, often dry, are probably relicks of lakes, and relatives of the W. *lbûx*, Ir. *loch*, names of the fine lakes in Ireland and North Britain; the rather as several marks indicate their ancient use in Scandinavia: proper names of some lakes, particularly the old *Laugur* of *Mælarn*, a lake that at Stockholm opens into the Baltic, 80 miles long: the Finnish *lâki* for a bay, &c.

R. *lugia*, G. *lache*, ponds, are of the same family. As all the names for morasses are related to rivers, lakes, &c. and not seldom the same word signifies the one in one country, and the other in another, they merit consideration. Names that in modern sense mean only a brook, do not prove that it was always so, for many examples show the ancient want of distinct names: as Gr. ποταμός; W. *avon*, signify rivers of very different kinds.

Many names of meadows denote wet:—Gr. λειμῶν—A. *fænneck*—Ir. *leana*, (from *leann*, W. *lbyn*, liquor.)—R. *luga*: P. *laga*—G. *wiese*: *auen*:*—When the sea retires, extensive lands retain the names of shores, as the *Downs*, the *marches* in Germany and Scotland, &c. but in time these will not be intelligible without knowing obsolete names for the sea. The same applies to places in the vicinity of that, lakes, rivers:—hills in low lands frequently signify islands, as *holme*, an ancient general Teutonic, and still the common name for small islands in the Swedish lakes.†

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* In some parts of Sweden large tracts of grassy shores are called *mur*, which is but *myra*, or *moor* altered by time; yet this word is a matter of wonder in those parts, where *moſſe*, &c. are used for the other, and the more, because *mur* also is the common name for a wall.

† Extensive and accurate knowledge of the very numerous names for water, and its relatives would happily illustrate both this subject, and the

The analogy so visible in the order of Divine Providence makes it very probable that a rude earth and barbarous men had congenial animals; and that some of these became extinct in the course of moral and physical improvement. Works of ancient naturalists, and popular traditions confirm this; a true philosopher will not deem the whole fabulous, because a part is extravagant. That the *hydra* in the *Lerna-marsh* had seven heads is less probable; but that monsters with more than one have existed is very credible to those who know the double headed serpents of America.* The terrible venom of some serpents appears in their names—Gr. *πυρσος*; H. Ch. פתן and שרף are literally burners—H. Ch. צפצף was named from its poisonous breath—such are at this time found about lake *Erie*.† All Asia and Europe have traditions about the dragon, as a huge,

history of man. The copious derivatives from different roots is a further proof that languages were formed on separate grounds. The same ancient names for lakes, rivers, &c. in Asia, Europe, America, indicate the early migrations of mankind. Among many striking specimens are these:—C. M. *nur*, the sea—many lakes with names of *nor*, in Tartary, &c. from China to the Caspian sea, as *kirkir-nor*, *lop-arall-palcasi-nor*—many lakes and rivers in Sweden, *nora*, and *nor-fiö*—*Nore* in Scotland—Po. *nora*, an engine for drawing water:—*Tona*, water (American)—P. *tonie*, to sink: R. *tonia*, a draught of fish: G. *tuncken*, to dip: S. *tong*, reed: Ir. W. *tonn*, a wave: Ir. *tonach*, washing; *tonnag*, a water-bird: *ton*, *tunna*, &c. a water-vessel, in most European languages: Gr. *τῦνος*, La. *tunnus*, a tunfish—H. *tenger*, the sea: *Don* the river *Tanais*:—C. M. *goll*, a stream—F. *golfe*; It. Po. *golfo*; H. *golf*, a gulph, bay—W. *golchi*, A. *gelxi*, to wash—*Holland*, and *Holm-gård*, ancient name for a part of Russia on the Baltic—E. *holm-oak*, water oak:—R. *stekáoio*, to flow down: *Stockholm*, means the issue of waters; the *Melar* falls there through two streams into a bay of the Baltic:—The name of Britain on which so many conjectures have been made, means simply an island; Gr. *βρῖτα* to flow: A.S. Go. *brym*, the sea, *brimsfod*, a deluge: Go. *brine*, salt, foaming: S. *brénning*, the surf: Po. *brindar*, to drink; F. *abbreuver*, to give drink: *brig*, a sea vessel, &c.—Gr. *χθών*, + G. *ton*, Mal. *tanna*, land.

* That they form a species is probable from their regular form, and the number observed, at least six: I have seen two, one in Mr. Peale's Museum, the other in *Yale-College* of Connecticut.

† They blow with great force a subtle and nauseous wind, which if drawn in with the breath, brings on a decline that proves mortal in a few months. *Carver's Travels*, p. 105.

huge, winged, fiery serpent. Its names are : Gr. *spana*, G. *drach*, H. *draak*, S. *drake*, Fr. *dragon*, R. *dracon*, W. *draig*, &c. Ia. *firio* ; Ch. *lum* ; which all mean fire. Its figure was also adopted on armorials and military standards—both render its existence probable.* Amphibious animals of inland waters must disappear with these : thus tribes of water-snakes and lizards may be gone ; and the dreadful crocodile will also depart—Large land quadrupeds decrease fast as men increase, because they cannot hide from them nor find sufficient food. In new countries, as great parts of America, extinctions may be recent ; and consequently many undecayed reliques may be found.

Old names for woods discover their former extent, and the progress of human settlements.† Names that signify species of trees, shrubs, and plants, shew the former places of such. Vegetables of remarkable properties were generally named accordingly at an early period : in some cases the knowledge of such is lost ; but may be recovered by exploring the names. Reflecting from this principle on the many plants in several languages that imply qualities both for preserving and restoring health, I often wish with a sigh, that fanatical and inhuman medical theorists would consult simple country people, nay savages ! for my part I infinitely prefer the *Indian fever-bush* to the *arsenic ague drop*, and all the chemistry of corrosive minerals.

It was a general and very ancient custom to distinguish the seasons by their influence on animals and vegetables ;

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comparison

* See Duhalde on the Chinese modes—The Roman ensigns were called *draconarii* from bearing the *ferventes dracones*—Keisler has in his travels I. vol. p. 32, copied a recorded flight of a monstrous dragon over Lucerne in Switzerland in May 1499 : *draco igneus immani specie, putulus auribus, crassitudine vituli, longitudine octo cubitorum*.

† Europe was a wilderness not long ago : Cæsar describes the vast *Arduenna* in the north of Gaul, and the *Hercinian* forest that covered great part of Germany—Camden records that the *Andreswald* in England had been 130 miles long, and 30 wide—Within 600 years the north and south-districts of Sweden were called *nordan*-and *sunnan-skog* ; a proof that land and wood were almost the same—G. *wald*, a wood : Hu. *fjeld*, land : *Pole* (whence Poland) denotes many things, as hunting grounds.

comparison of respective words will therefore illustrate climates and natural history: thus the Poles call April *Kwiecien*, and the Swedes May *Blomster-månad*, month of flowers—P. *Ljstopad*, B. *Lystopad*, fall of the leaves, is the name of November—AS. *Trimilcki*, month of May, from milking the cows three times in the day, an etymon rejected by those who know not the rapidity of northern vegetation; *Haleg-monadb*, September, from fishing (Hu. *Hal*, fish.—Several North American nations call March the *Worm* month, because the worms then come out from their winter retreats, May month of *Flowers*, November *Beaver*-month, because the beavers begin to go into winter quarters, January the *Cold*, February the *Snow*-month.*

Languages are widely scattered and jumbled fragments of a mirror, which when skilfully joined and polished will present instructive pictures of men and things in pristine times. True philology is therefore so far from being a mere amusement, as to deserve the application of individual talents, and the cherishing care of nations.

* Carver, p. 160. I have for twenty-eight years observed that January is generally too cold for snowing in the middle states.

N O T E S.

Left the wide scale of this concise treatise may to some readers appear showy, I shall candidly state the less obvious means of information. The Swedish language, known in its whole compass of modern, obsolete, provincial, has relations of amazing extent, near with all the Teutonic, considerable with the Celtic, Roman, Sclavonian, Hungarian, Persian, Turkish, and many other Asiatic, Greek, Hebrew, Arabic, &c. It has of all European been the best illustrated: particularly by the late Professor *Ihre* in his *Lexicon Svoio-Gothicum*. Its affinity with the English, modern and ancient is displayed by the late Bishop *Serenius* in his *English-Swedish* and *Swedish-English* Dictionaries, both with corresponding Latin words. A Swede has therefore superior advantage for general philological acquisitions. He will become intimate with the ancient Teutonics by adding to his native stores the writings of Islandic, Danish, German, Dutch, English, Antiquaries: among the last the excellent work of *Hicks*, the concise Anglo-Saxon-Latin Vocabulary

bulary of *Benfon*, &c. On a short acquaintance with the Celtic he perceives the gross error of those English historians who asserted that the modern English is a pure inheritance from their Saxon ancestors because these totally destroyed the Britons (how general and longlived it was is well proved by the Rev. *Wittacre* in his history of Manchester) : by attentive study he discovers Teutonic affinities beyond the knowledge of the best Celtic antiquaries, among whom excels *Lhuyd*, author of *Archæologia Britannica* ; and marks also the reliques of several different idioms, which guard him against the opinion that the ancestry of most European nations had one Celtic tongue, which *Pelloutier* in his *Histoire des Celtes*, *Vallancey*, author of an *Iberno-Celtic*, or *Irish*, grammar, &c. and others, have endeavoured to prove (writers nevertheless estimable). A Swede is at first puzzled in the Sclavonian woods ; but he soon finds that the Poles and Russians with whom his ancestors continually fought, are his cousins, though these for want of *b* say *Goland*, *Gamburg*, &c.

My aids in the Sclavonian have been : the above mentioned Bohemian Grammar by *Pohl*, and the New Testament in that language : the Russian-German-French Dictionary of *Nordstet*, published at Petersburg 1780 ; another very good, original *Latin-German* translated into Russian ; a New Grammar ; a few books : the Polish-French-German Dictionary of *Trotz*, printed at Leipzig 1764 ; another in German ; the Polish Bible, *Telemach*. The Hungarian-German Grammar of *Farkadsfalva*, printed at Vienna 1779 has been of peculiar, though not exclusive, service in that language. In the Celtic I have had considerable resources, as the Welch Bible, *Antiquities of Cornwall*, by *Borlase*, diverse British, Irish and Erse pieces, *Boxhorn's Origines Gallicæ*, &c.—My knowledge of the Asiatic and American is far inferior ; but the specimens are carefully selected : the Chinese are partly in *Dubalde's* Work, and partly in *Bayer's Museum Sinicum*, printed 1730 : the Japanese and Malese are in *Thunberg's Travels* : the C. M. Persian, Turkish, Manthuri, and others not specified, are taken from the *Vocabularia Comparativa*, and judicious Travellers, as *Strahlenberg*, *Bell*, &c. I owe the American to several authors, among whom Dr. Barton merits honourable mention, who has begun a comparison of American with Asiatic languages, in his *New Views of the Origin of the Tribes and Nations of America*. I chose the H. Ch as embracing much of the Syric, Arabic, &c. the specimens are found in *Simonis Lexicon Manuale Hebraicum et Chaldaicum*, improved by *Eichhorn*, and printed 1793.

The Russian has besides the Greek some other letters totally different from all European ; want of types for these obliged me to substitute such Roman, as nearly convey the sound. A similar defect is the reason why some of the Polish I have not the oblique cross-line which alters their sound ; and why some of the Swedish diphthongs have only a half circle in lieu of a whole.

The limits of this essay do not permit detailing the rules of pronunciation, and the changing modes of kindred words in several languages ; a touch on them would not be necessary for the learned, and of little use to others.